



THE PROBLEMS OF TRIBAL PEOPLE IN INDIA

Mr. Mokindraj V. Kamble¹, Prof. Dr. Suhas Morale²

¹ Research Scholar, Dr. BAMU, Chh. Sambhajinagar M.S.

² Principal of Shri Siddheswar, Arts College, Majalgaon, Beed, M.S.

ABSTRACT

This paper explores the multifaceted issues faced by tribal communities in India, including socio-economic challenges, cultural erosion, and political marginalization. It aims to highlight the historical context of tribal rights, the impact of development policies, and the need for inclusive governance. The issues that the people of Indian society's tribal community encounter are discussed in this article. Also discussed were their economic activities, the issues they raised, and how it affected their daily lives. Furthermore, it displays the proportion of the Indian people living in tribal society. There is also discussion of the government's initiatives to address the issues facing tribal community.

KEYWORDS: Tribal People, Poverty, Governance, Social, Exploitation, Economical, and Political

INTRODUCTION

India has been a melting pot with different cultural and ethnic factors. Even while some tribes have assimilated and integrated into their surrounding communities, there are still some noticeable enclaves where individuals with unusual customs and a nearly unique way of life live. They have remained a part of an ancient socio-cultural legacy due to the influence of conventional factors and the relative isolation of many communities. Communities with varying degrees of distinctive traits can be found throughout the nation. The Indian tribal community, aside from Hindus who follow the caste system and other groups, continues to practice several distinctive cultural practices. As per the 2011 census, 8.6% of India's total population, or 104,281,034, are classified as tribal.

Tribal groups are social groups that have a unique language and culture that sets them apart from other groups in the same historical period.

In India, there are over 450 different names for tribal communities like khashi, garo, tod, kadam, bhil, dubla, siddi, santhal, gond, and so on. The Indian Constitution refers to them as schedule tribes. Based on census data, 6.77 crore people lived in ST in 1919. Which is over 8% of the population only 6.2 percent of the tribals live in the city. When it comes to development, they lag well behind other native communities. In society, they belong to distinct social identities. India's indigenous population faces a variety of issues regarding quality, justice freedom, human rights, and the constitution. These issues, which include exploitation, poverty, and illiteracy, also affect the tribes. Refrain from letting tribal people speak before non-tribal members. It is intimately related to social isolation, culture, economic issues, and interactions with non-tribal people. The society's colonial control holds the key to solving those issues. Therefore, taking action to address problems is crucial.

The issues pertaining to tribal development can be broadly divided into two groups: those that tribal people themselves encounter, and those that professionals serving in tribal societies encounter. Nonetheless, this paper has concentrated attention on the former. Additionally, there are issues that are more or less typical of the Indian tribal community as a whole, and there are issues that are unique to individual tribes. Isolation has its own set of issues; it impedes the development of culture and results in a halt to community endeavours. However, cultural interaction also presents a number of challenges, particularly when it comes to the affected populations' adaptability. Many people entered tribal lands prior to the implementation of the Tribal Development Programs for specific reasons, such as conversion or economics. The traders and moneylenders took advantage of the illiterate, uncomplicated, and plain tribal people, as has already been described. Unfair advantage was taken by certain government officials who had close contact with the indigenous people and the contractors.

Tribal people have the following characteristics:

- Every tribe is an organization made up of multiple families or groups of families.
- Speaking in a script-free language or the same language.
- Every tribe has its own name, such as Bhil, dubla, khashi, garasiya, santhal, and toda.
- Tribal members occupy a certain area.
- The tribe consists of married individuals.
- Reciprocal exchanges are made feasible by taboo and social norms. The cultures of the various tribes are distinct.
- The criminal justice system's administrative divisions are called tribal panchayats.
- Exchanges and the division of labour are quite uncommon.
- Tribal society is exclusive.

Every tribe has its own magic and religion in addition to its own religious practices. They are far less erratic.

It is necessary to evaluate the gains and losses experienced by the Adivasi people during the past 75 years. More than 22 lakh acres of forest land have been purchased for various development-related projects since the country's independence. Every year, thousands of acres of indigenous territory are taken for development. Thousands of landowners in the state are currently compelled to work for daily wages. More than two crore tribal and indigenous people as well as Dalits have been displaced and left without a means of sustenance. The tribe now only makes up 26.2% of the population in its own state, and this percentage is predicted to continue declining until the next census. When it comes to progress in the fields of health and education, tribal communities have received little attention. The funds authorized under the tribal sub-plan are being transferred to other heads and have been utilized to build roads, airports, and jails. Consequently, the majority of development is being borne by the tribal population.

The historical record attests to the remarkable contribution made by Adivasi and indigenous farming communities in conserving land, water, and forests in the past. They built settlements, cleared dense forests, drove off vicious animals, and settled in those areas. In the midst of these forests, rivers, and mountains, the Adivasi and indigenous communities have developed their linguistic and cultural identities. It is commonly recognized that the Indian Constitution contains specific legal provisions aimed at safeguarding and enhancing the forest land inhabited by tribal tribes, as well as its socio-cultural and economic foundation. Natural resources like gravel, soil, sand, bushes, forest, land, river, and springs, both inside and outside the town's borders, have been expressly declared to be communal property of the village, and all residents enjoy community rights over the region.

Under the CNT Act, SPT Act, PESA Act, Wilkinson Rule in the Kolhan area, and Right to Mundari Khuntkatti System, all these communal rights have received legal legitimacy. Following a protracted battle and the martyrdom of thousands of tribal heroes, such as Tilka Manjhi, Sidvu, Kanhu, Phool-Jhano, Telanga Khadia, Sindrai Manki, Vindrai Manki, Bir Budvu Bhagat, Gaya Munda, Kanu Munda, Birsu Munda, Manki Munda, and Jatra Tana Bhagat, these rights were finally achieved. History records the vital role that the Adivasi communities played in the nation's fight for independence from the British. Tribal tribes have been fighting constant encroachment on their land, water, forest, language, culture, and identity even after independence. Tribal and indigenous communities overcame caste, religion, and politics to save the forest and the land.

Following 2014, modifications to constitutional policies concerning public rights have targeted the rights of hardworking laborer communities, Dalits, tribal people, and indigenous people. Corporate interests have supplanted the traditional rights of the community in the face of global policies, global wealth, and worldwide markets. Corporate America is currently receiving priority from the nation's welfare government. The fight against these policy changes by the Adivasi and indigenous communities has now entered a new phase. Caste and religion have supplanted public politics in the nation, which has had

a significant impact on the tribal community. These days, the "welfare" government labels as traitors and puts people in jail who speak up in favor of public health and education, human rights, forests, and the right to land. The indigenous communities are up against thousands of obstacles in this current conflict.

Even though they are still in operation on paper, statutes like the SPT Act, PESA Act, Forest Rights Act, CNT Act, and Fifth Schedule are now essentially useless. The designated backward areas are the scheduled locations. Land records are being digitalized, which means that the names of real landowners are being substituted, and land belonging to farmers, tribal people, and Dalits is being taken by force and given to other people. The villages' rights over forest, water, and land are steadily being curtailed under the Union government's current ownership scheme, which goes against the provisions in the Fifth, Sixth, CNT Act, SPT Act, Mundari Khuntkatti System, and Wilkinson Rule that state that these resources are community property. Instead, the government is seizing these resources and treating them as its own. The traditional tribal village will soon vanish entirely, and their traditional authority and structure will be totally shattered. Brazen mob lynching is occurring in the name of defending a specific religion. In an attempt to prevent conversion, the community is encouraging religious extremism.

In the meanwhile, caste and religion are dividing the community. Public institutions, nationwide federal frameworks, and mass movements are all being destroyed. The only way out of such a predicament is for all the oppressed groups in the state and nation to come together on one platform and support the organized oppressed communities' movement. People suffered and lost their lives during the COVID-19 pandemic in 2020 and 2021, and the nation's governmental apparatus, political apparatus, armed forces, and diplomatic apparatus did little but watch helplessly. Despite having money, many died because the government failed to supply oxygen. We have to remember everything forever.

For the benefit of all humankind, we must work together to support tribal communities, which serve as models for the preservation of land, water, and forests. We also need to learn from these people's close relationships to the natural world.

CONCLUSION

The issues faced by tribal in India are complex and interwoven across social, political, economic, and ecological dimensions. Addressing these challenges requires a holistic approach that respects tribal rights, incorporates traditional knowledge, and fosters inclusive governance. Sustainable development in tribal regions can only be achieved through collaboration between government, civil society, and the communities themselves, ensuring that the voices of tribal people are heard and valued.

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